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alone or as five brothers). Many water-birds, the loon, ducks, geese, coots, etc., figure often. Even the woodtick, a species of caterpillar, and the butterfly, are dignified in the myths and songs.

Men and Indians appear but incidentally, and as mere passive characters.

Some of the more interesting legends, of which Dr. Gatschet furnishes the texts, with irreproachable translations and annotations, are : The Origin of Human Races, The Creation of the Moons, Old Marten, The Bear and the Antelope.

The amount of information which Dr. Gatschet has accumulated regarding the Klamath Indians may be seen from an examination of the texts, where page after page of authentic data is recorded concerning : Wars ; Legal Customs of the Klamath Lake People,—a veritable Deuteronomy ; Sorcery and Witchcraft ; Manners and Customs ; Games ; Sweat-lodges ; Burial and Funeral Rites ; Beliefs and Superstitions ; Names of Places ; Alimentary Substances, etc. What an insight into the real life of a people can be given by one who has a knowledge of the native tongue — so necessary properly to interpret these things — like that possessed by Dr. Gatschet !

A curious and valuable chapter consists of texts and annotations of : Incantation Songs of Modoc and Klamath Conjurers, followed by no fewer than seven pages on "Cooing and Wooing."

What has been done by Dr. Gatschet, to restore the picture of the primitive life of the Klamath Indians, shows what might be done by our other able investigators for other aboriginal peoples about whom we are likely to know but too little. But, as the old epigrammatist well says, "Money puts all the world in motion," — even science moves faster and surer by its aid. This anniversary year offers a splendid opportunity for our wealthy men to endow anthropological research, and for Congress to better subsidize the Bureau of Ethnology, whose work is unparalleled in its scope, and in the scientific character of what has already been accomplished.

In conclusion, let us hope that, when the next magnificent volume of the "Contributions to North American Ethnology" is presented to the public, it will not have been delayed in the government printing house for five years, but that an enlightened policy will have separated the congressional, the law, and the scientific departments of the public printing, so that the publications of the Bureau may be put to press as soon as the author's manuscript is ready, and printed without delay.

A. F. Chamberlain.

THE ÇEGIHA LANGUAGE. By JAMES OWEN DORSEY. (Department of the Interior. U. S. Geographical and Geological Survey of the Rocky Mountain Region. J. W. Powell in charge. "Contributions to North American Ethnology." Vol. vi.) Washington : Government Printing Office. 1890. 4to. Pp. xviii, 794.

This volume consists of Myths, Stories, and Letters in the Çegiha language of the Siouan stock. The keen *Sprachgefühl* which Dr. Dorsey possesses is seen in his phonetic analyses, and one could wish that good monks who followed Columbus across the seas had been gifted with a like sense

for language. Did we know as much of the Timucuas or of the Taensas as Dr. Dorsey has discovered for us concerning the various Siouan tribes, the pre-history of the American continent would not now be so dark as it is.

The data recorded by Dr. Dorsey were dictated to him in Çegiha by various Indians, and written down by him in that language. The Indian text is given with a literal interlinear translation, followed by explanatory notes and a literary translation into English. The ground covered by the volume is very wide, embracing animal tales and nature-myths, historical traditions, and correspondence upon various topics. The name Çegiha (*i. e.*, "those dwelling here") is used by Dr. Dorsey to include the Omaha, Ponka, Kansa, Osage, and Kwapa dialects of the Siouan stock.

Figuring most prominently in Çegiha mythology is Ictinike, who appears as the deceiver of the human race, teaching them the war customs, besides "all the bad things which they know." In many respects he finds an analogue in the Algonkian Nā'nibōjū' and the K'mukámitchiksh of the Klamaths. He appears in the character of a fallen angel, having been expelled from the realms above on account of sin. The principal myths and stories in which he figures in Çegiha are as follows : —

The Young Rabbit and Ictinike (here Ictinike is killed); Ictinike, the Turkeys, Turtle, and the Elk (this accounts for the red eyes of turkeys); Ictinike and the Elk; Ictinike and the Buzzard (we are told here why the buzzard has no feathers on his head); Ictinike, the Brothers and Sister; Ictinike and the Deserted Children; Ictinike, the Coyote, and the Colt (tells how the Coyote lost his tail when fishing through the ice, — the incident is related in almost the very words of the old German fox-wolf episode); Ictinike and the Chipmunk; Ictinike and the Four Creators; Ictinike, the Woman, and Child (explains the origin of the gray down on ripe plums); Ictinike and the Turtle. In these legends there is a wealth of detail and turns of language that are full of interest to the psychologist, as well as to the philologist and folklorist. Another chief character in Çegiha myth is Mactcīnge, the Rabbit, of whom the following among other legends are recorded : —

How the Rabbit killed the (Male) Winter (since that time, the female winter only being left, the cold has not been so intense); How the Rabbit caught the Sun in a trap (explains the origin of the "singed" spot on the Rabbit's back, between his shoulders: there are Athapascan and Otcípwē myths similar in general terms to this, although the Rabbit is not the hero); How the Rabbit killed the Black Bears (tells how these bears came to lose their spirits, and to form food for men); How the Rabbit killed a Giant; How the Rabbit went to the Sun; How the Rabbit killed the Devouring Hill; How the Rabbit cured his Wound; Ictinike and the Rabbit; The Rabbit and the Grizzly Bear; The Young Rabbit and Ictinike (in this myth the Rabbit's son causes the death of Ictinike); How the Rabbit was deprived of his fat (the Rabbit's fat went to the Raccoon); The Rabbit and the Turkeys.

There are many other interesting and valuable myths recorded by Dr. Dorsey, amongst which the following may be specially referred to : —

Wahaⁿçicige and Wakandagi,— the Orphan and the Water-Monster (this tale has, in the end, a remarkable analogy to a Kootenay myth, which tells how “Bad-Clothes” killed a *seven-headed monster*, returning home with the *tongues*); Wahaⁿçige and the Buffalo-Woman; The Corn-Woman and the Buffalo-Woman; The Chief’s Son and the Thunders; The Chief’s Son, the Snake-Woman, and the Thunders; Two Faces and the Twin Brothers; The Brothers, the Sisters, and the Red Bird; How the Big Turtle went on the Warpath; The Man and the Snake-Man; The Bear-Girl; The Warriors who were changed to Snakes; The Suitor and his Friends; The Orphan: a Pawnee Legend; The Youth and the Underground People.

These myths are interesting reading, apart from all considerations of science, and, besides, we have, in Dr. Dorsey’s volume, tales such as these: The “Adventures” of Hiⁿqpe-agçe (“He who sticks a fine feather in his hair”); of Haxige (some of the incidents in this tale remind us of the Algonkian story of Nā’nibōjū’ and the Water-Monsters); of the Badger’s Son; of the Puma, who was the adopted son of a man; and of Wahaⁿçicige, the Orphan.

The Episode of the Raccoons and the Crabs is like the Algonkian myth of the Raccoon and Crawfish, and finds analogues elsewhere also. The historical texts given by Dr. Dorsey embrace such topics as these: Nudaⁿaxa’s Account of his First War-Party; The Defeat of the Pawnees by the Ponkas in 1855; The History of Icibajī; The Story of Wabaskaha; Battles between the Omahas and the Ponkas; Battle between the Omahas and the Dakotas; How the Dakotas fought the Pawnees; Battle between the Dakotas and Omahas in 1847; War-Party in 1853; Two Crow’s War-Party in 1854. And there is a curious section on “Sacred Traditions and Customs.” The Letters which Dr. Dorsey has embodied in his Çegiha Texts form a welcome and valuable addition to the usual linguistic material emanating from the aborigines.

The care and research of Dr. Dorsey are to be seen on every page of this monument of Çegiha philology, and it is to be hoped that the Bureau of Ethnology will be soon placed on such a footing as to give such eminently scientific investigators the advantages of prompt publication of the results of their labors. The work done by the collaborators of the Bureau is unequalled in the world of science, and Congress should see to it that their way is made smooth, and delays and hindrances, as far as possible, abolished.

A. F. Chamberlain.

GAMES, ANCIENT AND ORIENTAL, AND HOW TO PLAY THEM. Being the Games of the Ancient Egyptians, the Hiera Gramme of the Greeks, the Ludus Latrunculorum of the Romans, and the Oriental Games of Chess, Draughts, Backgammon, and Magic Squares. By EDWARD FALKENER. London and New York. Longmans, Green & Co. 1892. Pp. iv, 366, 8vo. Illustrated with photo-engravings, photographs, and woodcuts.

This handsome volume contains the results of several years of research into an interesting branch of folk-lore. The author, having first collected all known accounts of the several ancient games named on the title-page,